/8 cont./

851 431 [603] sheep, fowl. The maternal grandfather has a similar obligation, and he is expected to give as much as the other. It is customary for the most notable /connotado/ maternal uncle to show his affection and recognition of his nephew -- his veritable son -- by making him a special gift of heads of livestock. /9/

In addition, the female neighbors and friends of the mother come to visit her, and they do not fail to bring some present for the new infant, such as balls of thread to make his hammock, his swaddling clothes, etc.

With the livestock received at his birth the child starts his capital. His animals are cared for by his father, together with those belonging to the mother, or by the most outstanding maternal uncle who has shown most affection for his nephew activities until the boy becomes capable of looking after his own interests.

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766 The death of the first-born child is an event of outstanding importance because of the consequences it may bring about. This is one of the reasons why the father is greatly concerned about the first pregnancy of his wife and why he endeavors to take her to the home of her relatives in order that her child may be born there, placing on them the responsibility he seeks to avoid. This is cause enough for later births not to be attended by the maternal relatives, and in the long run the woman may have to give birth alone through force of circumstances.

The wife and her relatives acknowledge responsibility for the first-born's death and not only for his death as such but also as it may bear upon the birth of future children. When the first-born dies he is placed in a clay pitcher head downward, covered with the base of a new clay jar, and buried in the woods, not in the clan cemetery but certainly in land belonging to his family, at the foot of a pole called huruwá, so that the other children to be born will not also die. All ceremonies usual at

/9 cont./

766 the time of other deaths are suppressed, and the eldest maternal uncle takes charge of the burial. Neither the father nor the mother may see the dead child nor assist at the burial, so as to avoid the death of future children.

766 The first-born having died and the burial requirements
881 having been complied with, the mother must submit, if she
945 wishes to prevent the death of her other children, to a special treatment which is practically a repetition of the ceremonies and the regimen to which she was subjected at her initiation on reaching puberty. Apparently it is believed that she did not fully comply on that occasion with the customary rites and prescriptions meant to convert her into an adult woman with all the functions attached to that state. It is to this fault that the Guajiro appears to attribute the death of the first-born.

766 The mother is suspended for three days in a hammock near
881 the ridgepole of the house. She remains there fasting, covered with a cloth so as not to /10/ to be seen. Let down at the end of this interval, she takes some bija /achiote, or seeds of the annatto tree/ as her first food and thin corn mazamorra; a female uterine relative takes care of her, probably more strictly than during her seclusion at puberty, and she stays for five months in an outbuilding adjoining the household or in a room where she cannot be seen except by other women, speaks softly, submits to a nourishing diet, and is deprived of sexual contact with her husband. Also, the process of fattening with the root of hawapi is repeated as well as the use of herbs to delay the reappearance of menstruation. After this seclusion she returns to her husband's side and takes up her marital life.

766 If another child should have the same fate as the first, the usual burial ceremony takes place: a wake is organized, and animals are distributed as in the case of the death of an adult, the animals being supplied by the maternal and paternal grandparents. The tradition forms having been complied with, the dead child is buried in the cemetery of his ancestors. The mother is given special treatment by the professional herbalists,

/10 cont./

but seclusion is not repeated, as the death of children is now attributed to diverse causes, some magic and some natural. Once these causes are eliminated, the native believes he has solved the problem.

845 Birth of twins. The reasons the Guajiro cites to explain the birth of twins have a distinct magic character. Although it is not considered as a foreshadowing of lamentable happenings, it is recognized as a heavy burden, especially when the mother has insufficient means or when the number of children is already large. However, there is never any attempt whatever to end the life of twins when they arrive. They rear them in the best way possible following the same customary regimen used for other children and overcoming difficulties as much as possible.

The reasons the Guajiro gives to explain the birth of twins are the following: During the early months of pregnancy, and especially in the first month, the mother has suffered some very intense emotion on being startled by someone or on receiving some unexpected bad news, etc.; or also she may have mocked some other woman who had borne twins, or, worse still, having been able to assist the other woman and having been asked to help as a wet nurse (the mother being unable to feed her young ones), she refused.

853 Feeding and clothing the baby. The newborn child is not fed until three days after birth, when the milk appears in the mother's breasts, an appearance which varies but is generally within the term of three days. However, this custom is frequently not observed even /11/ on the first day due to insinuations of the family or the midwife when the child appears to be extremely hungry.

The child is not suckled at regular intervals, if by this is meant fixed hours which the mother or wet nurse must hold to. The mother feeds the child when he asks by crying or by demanding by word of mouth, according to his age, and also in order to comfort him when he is hurt or in pain, and when she wishes him to go off to sleep. Only a few mestizos, because

[31 cont.]

753 755 *756 776 If the shaman's illness and the announcement of his death are provoked by the displeasure of his protector spirit, there generally is no possibility of calling in another shaman to carry out the ceremonies of curing. The illness of the shaman more than being his alone is an illness of the protector spirit; it is thus different from all other illnesses known to the natives. The shaman himself cannot help; he does not know how to apply the remedies he may have used in similar cases. He only, and this on few occasions, applies hot water to his chest. At other times the spirit may have pity on him and may come and recommend some special remedy to him, indicating at the same time where he can obtain it. The sick shaman then takes the remedy, and his sickness is immediately alleviated.

*756 766 On the death of a shaman it is obligatory to hold a wake for at least three consecutive days, because the attacks which shamans have ("states of ecstasy") are so frequent and on occasion prolonged for a considerable time, that there is the possibility that he may not be really dead. The natives, then, do not wish to give a shaman burial until they are convinced of his death. There is also the belief that when such persons die they do not follow the same cycle as other mortals, since their bodies do not become hard and stiff but remain soft and lax, as if they were only sleeping. At the conclusion of these three obligatory days of the wake, they carry him away for burial. They wash the body and fasten his shroud as they do for others. But his crown, his maraca, and all his clothes are first broken and torn and later buried in a special place in the woods, or are thrown away in a lonely place. They must not place these objects with him in his grave [32] because the spirit of the dead shaman would return, very angry with the persons who had done such a thing, and would punish their disrespect in some form or another.

*756 775 787 The dead shaman's spirit wanders everywhere like all other spirits, it goes to the place where his body lived, to places well known to it, but it is always accompanied by its protector spirit, from which it will never become separated. Both the protector spirit and its protege may descend on a new shaman in order to assist him. This is probably the explanation of the possession of

[45 cont.]
782 quite high, which also gives us an idea of their value in the opinion of the Indians since they considered that the fact of their points being impregnated with the blood of the sacrificed child made them both more poisonous and more accurate.

766 The body of the boy, who had to be between four and six years old, was brought by the father to the hamlet after these magic operations were finished and was buried in the clan cemetery. The burial and the death of the child were secrets. Nobody must know about it. We could not discover if the secret nature of the ceremony was due to the fact that the community [682 789] might punish the murderer, the mother or maternal aunt, or some member of the child's family on the maternal side, collecting the corresponding sum for his death in accord [46] with customary Guajiro law, or if the reason was that secrecy strengthened the malevolent qualities of the poison on the arrows. It is to be presumed that the latter hypothesis is the more acceptable, since the disappearance of the child and the sale of magic arrows by the father would point him out as the author of the sacrifice.

682 683 826 In any case we cannot overlook the aspects of blood in the child sacrifice just mentioned. Spilling blood is one of the crimes most severely punished. Blood, according to everything one can deduce, has great value for the natives, as it is considered an integral part of their human personality, even to confounding it, so to speak, with personality itself, as they do in the case of names. Hence, for the same reason, he who voluntarily or involuntarily sheds the blood of another person is stigmatized and becomes an outcast from society. He becomes unclean, and in consequence has to make the corresponding reparation which at the present time is complied with by paying to the offended party or to his family a determined [411] quantity of valuable objects or animals. For this same reason, arrows contaminated with the blood of the child sacrificed by his father have, or ought to have, according to the Guajiro mentality, an incalculable value due to their participation in 411 435 775 the sacrifice and spilling of blood, thanks to its presence on their points. Moreover, if we take into account what the dead man means to the Guajiro as a spirit capable of doing harm

[66 cont.]
751 according to which "things which have once been in contact with
854 each other continue to act on each other at a distance after the physical contact has been severed." (45) [Cited in Spanish.]

45. Frazer. La Rama Dorada [The Golden Bough], III, 27.

751 There is another medical preventative, also of a magic
843 nature, taken to avoid infant mortality in Guajiro marriages after the death of the first-born child. This preventative obliges
[766] them to bury the body in a certain manner. It also imposes upon the mother a further seclusion, such as she underwent on reaching puberty (ceremony of initiation), and entails her taking certain medicines extracted from vegetable roots. If all these prescriptions are not fully complied with, her future children will die successively as soon as they are born.

844 Once the child is born, the placenta must be thrown a long way away from the house and completely lost to sight. If
[777] it is buried it will bring bad luck to the child, who in consequence of such an imprudence will live a weakling and suffer greatly until his death.

853 When only two or three days after the mother has given
827 birth, her breasts badly swell with severe pains and a lack of
755 milk, her husband must place his foot on her naked breast, pressing lightly on it, with which treatment the woman will recover. When a mother loses her milk after a long period of breast feeding and is no longer able to nourish her child, she must be struck on her shoulder and her breasts a number of times with the branches of a plant which is found mainly in the neighborhood of [67] Puerto Estrella and which on being cut emits a white liquid.

826 The Guajiro takes great care of any of his hair which has
754 been cut off, as he is afraid that it can be used to do him harm. This fear is based on the belief that if anyone can obtain possession of a lock of hair, whatever harm he may do to this will react directly on its owner; if that hair, for example, is thrown on the fire, its original owner will suffer a similar fate:

[84 cont.]

682 family groups — that of the murderer and that of the victim —
775 is it considered necessary for the murderer to flee to distant parts to avoid the vengeance of his enemies falling on him. We have here, then, a repetition, different in form but essentially the same, of a disguise to avoid the presence of the spirits, [171] which the Witoto practice either in the father, the mother, or the child, with the object of protecting the child from the malevolent action of the spirits (Cf. "Sickness and Medicine").

787 Presence of the dead in dreams. The dead person can also
769 reappear through the medium of dreams. He is then as real, as alive, to the Indian as in his apparition during the day or night in a corporeal or other form, such as we have shown throughout this chapter. For this reason, when an Indian dreams of one of his dead relatives on any occasion, he believes that this relative is in need of something in his other world and requires [85] special help from his relatives. He therefore assembles the dead man's closest relatives, and they all go as soon as possible to the grave of the person who appeared in the dream and take a little food with them. After some time passed in lamentation over the tomb, they unwrap the meat expressly taken there for the occasion and seat themselves on the grave, prepared to eat, saying as they begin eating, "Come then, let us all eat together." To avoid the appearance of spirits through dreams, it is a general custom to visit the graves of the dead at times of full moon [luna clara], at night, and on the anniversary of the person's death.

The explanation of the spirit's appearance in a dream can be found very clearly expressed in the words we quote from Dr. Born and according to which "... from experiences in the world of dreams he derived the belief in the soul as a clear explanation of the consciousness of "ego," which is opposed to the destiny of death." According to this, in the dream communication is established between two spirits, between two souls, as Dr. Born says: that of the dead, already definitively free of its human wrapping; and that of the living, momentarily free of its body by the effects of the dream.

766 Burial and children. When the first-born of a Guajiro mar-
riage dies before other children are born, they place it in an urn

[85 cont.]

766 head downward, and then they cover it with a piece of another clay olla, new, usually with a base. The urn is buried in the [824] woods at the foot of a special tree called in Guajiro buruwá ("within us," etymologically), with the idea that the other children that are born will not continue dying. No special ceremony accompanies the burial of the child, which must be carried out by the maternal uncle, since neither the father nor the mother may be present because it is believed that if they should be all their other children would also die as they were born.

765 766 When the first-born dies, and the work of its burial has been complied with, the mother is put through the following procedure: She is hung in a hammock for three days in a closed room (it is really a small house made especially for the purpose). After three days have passed, she is unslung from the hammock, but she has to continue in seclusion for a further five [834] months (five lunar months), and the husband is prohibited from visiting her, with the idea of avoiding sexual contact. After this seclusion the husband may return, and they resume normal married life. During the time she is in the hammock, the [262] woman is not allowed to receive any food except a medicine called hawapi, which serves for fattening. This medicine is a [278] mixture of scraped roots dissolved in cold water [86] and is drunk after being strained. The wife receives this medicine from her mother, who acts as her nurse.

In other words, the mother, by reason of the death of her [881] first-born, has to repeat the complete cycle of seclusion as at the initiation of young women when they reach puberty. The ceremonial is the same, seclusion, taking of fattening medicine, sexual exclusion of the man, and in general all contact or relations with him, etc.

764 If in spite of these precautions the next child should also die, the previous cycle is not followed, but the baby is buried with all due ceremony. A fiesta is arranged for the burial, a wake is held with the usual distribution of liquor, and animals which the maternal and paternal grandparents supply are sacrificed. The mother undergoes a new special treatment but without those of seclusion.

[86 cont.]

766 751 In these magic practices we can observe the following facts: 1) The burial of the first-born infant face downward in a funeral urn prevents succeeding children dying in the same way. If he is buried face upward, the future children will all unfailingly die. The spirit of the child is, then, like that of all other [775] dead adults, a spirit capable of doing harm, but its influence can be easily counteracted by varying the normal position of the head at the time of burial. 2) There is here the intervention of a special tree, the huruwá, the reason for which is at present unknown to us but which presupposes its possessing certain magic properties, as it is below this tree and no other that the body of the first-born must be buried. 3) The presence of the father or of the mother at the moment of burial would cause the death of their future children, which corroborates the above statement [775 842] that the spirit of the dead, even that of the newborn child, by its death makes its influence felt in the matter of conception, as we have seen in other cases. (Cf. "Magic and Sacrifice" and "Sickness and Medicine"). 4) The mother has to undergo or relive the ceremonial of the initiation rite as this, which is also directly connected with magic, prepares a woman for her life as such. If we make an analysis we can presume or reproduce the mental processes of the Indian in this case. If the initiation rite has as its special function the preparation of the woman for her place in society and in the family and if, in spite of it, the first-born — which implicates one of her principal functions: conception — dies, it must mean that the said rite was not carried out in all solemnity, all and each of its [87] fundamental parts were not complied with, and it is necessary to repeat them. The mother of a dead first-born is placed then in the condition of an adolescent.

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858 We said in one of the sections in the chapter "Sickness and Medicine" that the child is regarded by primitives as a being defenseless up to a certain point, and that for this reason he needs

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importance. Thus, while the child is on the way, he must not hunt with firearms, but only with bow and arrow. If he goes on a journey of any length after the child has come into the world, he must lay his saddle-girth round the babe or put his foot on its chest before he leaves. If he forgets to do that one can lay a pair of his old sandals on its breast. 843 [224]

If the first-born dies, it is feared that the others will do the same. The baby is placed head down in an urn with a lid and buried beneath a certain kind of tree. The mother often has to undergo another period of confinement, it being thought that all the rules had not been observed during her real period of puberty, and that that had an unfavourable effect on childbirth. If all the instructions are not observed, there is danger that the other children will also die. 766 844

My wife came back and told us that the child was born and all had gone well. It was the third child. The woman had lain on her back on the ground with legs straddled, and they had strewn a thick layer of fine sand under her crotch, so that the babe should land softly. An aunt of the woman's helped her, and her husband was there and helped to lift her and hold her during the final pains. The mother was now to keep quiet for a few days and, above all, not expose herself to the sun. 844

The old man explained that the rich let their women rest for weeks after giving birth, living on maize gruel and light food, while poor mothers have to go out and work as usual straight away. The child has the breast in the evening when the mother goes to bed; at three in the morning when everyone gets up, and occasionally during the day. In the better families the child is weaned with the help of maize gruel and goat's milk and a female slave takes charge of it, the mother having so many other duties. There are even some who keep wet-nurses, he said. 846 [556] 853

Then more men appeared and a woman who sat behind my wife, just outside the circle. I distributed tobacco and conversation became lively. My wife was surprised that Indian babies were allowed to sit upright so early. She was told that at first the mother supports it with her hand, and 854

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the men were already quite drunk. Everyone was chattering, laughing and enjoying themselves. It was more like a fair than a funeral. The sun was in the zenith and there was no shade anywhere. Most of the men had removed their cloaks, only putting them on to go to the bier and lament; but the women kept their tunics on; there were no half-naked women to be seen there. Some of them had tunics of light bought material, and when the wind pressed the cloth against their bodies their forms stood out like reliefs and their skins shone through the thin material. Many of the men devoured them with their eyes, but the women's interest seemed riveted to the steaming boiled meat.

We met a thin and obviously poor Indian who expressed satisfaction at the number of funerals that had lately taken place. He had been attending them uninterruptedly for almost a month, had had meat every day and was beginning to put on weight. Yet he was not high in the social scale. Each person was entertained in accordance with his social rank.

There was not much sleep that night. Lamentation continued beside the bier all night, while sounds of singing, shouts and squabbling came from the Indian camp. We had been told that it would be a day or two before the dead man was buried. That is not done until all the cattle allotted for the funeral have been slaughtered. A number of beasts had been set aside to provide the meat the guests took away with them, and others were being saved for the subsequent funeral. We knew that in two years' time the dead man's bones would be dug up and another feast held.

In that climate a body should not remain above ground even two days, and yet the funerals of the rich lasted much longer. Thus they swathe the bodies of the rich in as many pieces of cloth as possible and in several cow-hides in an attempt to keep the stench from being too offensive. There was a lot of talk about the funeral of a rich chief, José Dolores, that had taken place some years before. How many cattle were slaughtered on that occasion is not known for certain—the monks said about three thousand—but it is known that the feast lasted two and a half months. The body

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was wrapped in forty-eight beautifully woven cloaks each worth the equivalent of £20-£25. Despite this the atmosphere was not pleasant and during the feast they sent to Venezuela for so much eau de cologne that it was said to have cost thirty thousand bolivares. What we were attending was thus quite a simple funeral, but it must have cost several hundred pounds.

On the third day the body, wrapped in hides, was placed on a horse and taken out to the burial place, where one of the closest male relatives had dug a grave—a great honour that. Everyone accompanied the body. The men drank copiously as they walked along. The dead man was laid in the grave, and some of the sand that had been dug out of it was carefully shovelled in; then they let down food and drink, including a large jar of spirits, and—to our amazement—the enamel pot followed. Indians who have had a lot to do with white people like to take such pots on their journeys, and apparently it was considered that one might be needed even on a man's last journey.

After this everyone fired their guns into the air, and those who did not have firearms shot arrows. That was done in the hope of driving away any malevolent spirits who might be trying to worm their way back. A large fire was lit on the grave. This would burn every night for some time to come, in order to light the soul on its journey.

Later, the dead man's relatives would go out now and again to lament and take food and drink, which latter they would invite the dead man to share with them. Then, after a couple of years, the man's bones would be dug up and the after-funeral celebrated. We attended several of these; this second ceremony is entrusted to a few female relatives, who, swathed in tunics from head to foot, take hold of the bones with bits of cloth. The skull and skeleton are cleaned and laid on a cloth, in which they are tied up and lowered into a jar and this is taken to the house of grief, where another, though shorter funeral feast is held. After that the jar is buried again.

Those who have dug up the bones and all who have touched a dead person, must not eat with their hands for

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medicine men of South America make great use of tobacco, and at first it was mostly reserved for them. The chewing of tobacco can cause an intoxication, through which a magician can put himself into a state of ecstasy. Of course, the nicotine has a violent effect on the children whom the spirit orders to eat manilla, and it is not easy to say whether the symptoms accompanying the summons are due to abuse of tobacco or to other infirmity. It is said that those called to be piache always fall ill. The Indians are fully convinced that dreams have significance for their actions. While asleep they receive instructions which they seldom dare fail to carry out. The youth or girl who is summoned receives his or her revelation either in dreams or while in a hysterical state. The Indians consider them to be possessed by the spirit, and the piache for whom they send then has to decide whether the spirit really has visited the boy or girl, or not. If it is not possible to fetch a piache immediately, they will sometimes have to make do with a sooth-sayer, an *outchi*, who though not a proper medicine man, at least can 'smoke tobacco', that is to say, can foretell future happenings, find strayed animals, etc. They are often well patronized. The outchi swings a firebrand in the air while puffing at a cigar—magical tobacco again!—and the trails of smoke tell him what he wishes to know. He can merely confirm that there has been a true revelation, that the spirit visited the young person and entered into him or her. A sooth-sayer can go no further than that, but that gives the parents the comforting assurance that the piache, who has to be summoned in any event, will not come in vain. The piache has no objection to a sooth-sayer making a diagnosis.

The attacks from which the candidate suffers both at his selection and when he becomes fully qualified, lead to a trancelike state. It is characteristic that a dead piache may not be buried until after three days and nights, so that it is quite certain that he is dead and not just that his soul happens to be away. A cataleptic state and hallucinations are characteristic of future and practising medicine men alike.

There is no avoiding the call to be a piache once it has

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ought not to have children. The spirits can show her various magical tricks to avoid this, but if she should become pregnant, she can count on the spirit's help in labour. Not even the male piache is allowed to partake of love more than fleetingly, almost casually. There must be no real affection involved.

A woman piache cannot practice during menstruation. No piache may eat meat from animals he has received in payment for his services. These, like other gifts, he does not enjoy, but he can give them to his sons. Nor is he allowed to eat meat from animals sacrificed at funerals or such feasts. While invoking or conjuring spirits he should restrict his diet to maize gruel.

A piache can cure all, but not himself. Sometimes, perhaps, a sympathetic spirit may give him a little advice, which will always help; but if he falls seriously ill, he summons a colleague, who performs the usual sorcery. When a piache dies, his rattle, diadem and other attributes are chopped up and buried in some remote and secret place. The dead piache's soul roams like those of all mortals and often clings to the burial place, but it is never alone, being always in company with its guardian spirit. Both can later help a new piache.

The medicine man is thus called to his profession by revelation and no attention is paid to sex, social position or age. Women have been magicians in Guajira from of old, as is shown by their myths. The piache belongs to two worlds: those of man and of the spirits. He has not chosen to belong to them and must continue in both. He is the intermediary between these two worlds, but nowadays his influence is dwindling. As civilization penetrates the peninsula, the part he plays is becoming less and less important.

The first really great piache was Umaralá, of whom the Indians relate the following:

In the olden days there were plenty of piaches who took big fees, but did little. Umaralá made his cures with secret remedies and with songs accompanied on his maraca rattle. He lost his mother early, but was adopted as her own by his maternal aunt, who also considered all her possessions his.

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536 minus an amount considered equivalent for the sexual right he had exer-
[845 cised. If a woman dies in her first childbirth the husband may demand
583 the full return of the bride price (Simons, 1885, p. 792, however, states that the wife's relatives demand compensation from the husband).
586 Adultery entails divorce with full return of the bride price. It rarely
837 occurs, however, as the wife will be treated badly by her own relatives.
At his death a man's wives are inherited by his brother, and next by his
587 sister's sons; the women may avoid this by making a payment equivalent
768 to their bride price. If he is of the Catholic faith his children may claim
184 to be his legal heirs, which leads to conflict with the maternal nephews. (See Social Organization, p. 374.)

562 The influence of women in political affairs is sometimes noticeable.
622 There are cases of female chiefs, and women are respected enough so as to be able to intervene and stop brawls.

764 **Death.**—Funerals are accompanied by festivities which last days or even
[534 weeks, according to the wealth of the family. There are some differences
184 in the funeral ceremonies which are apparently associated with the particular sibs. These funeral feasts afford the best opportunity for display of wealth, and more than 1,000 head of livestock may be butchered. Every mourner who comes to the feast contributes animals for slaughter and continues to do so as long as he cares to remain. After the mourning period, marked by weeping and lamenting interspersed with drinking and feasting, the corpse, which has lain in a hammock slung from the rafters,
[781 is sewn up in hides by the women (men may not touch a dead body) and carried to the cemetery of the tribe. For a year or so, the body may be temporarily consigned to a shallow grave marked by a pile of stones. Food and drink are often placed in the grave, and, if the deceased had been
764 a warrior, his bows and arrows are put in. A year or two later the bones
765 are exhumed and reburied in a large urn. The exhumation is generally done at night and is accompanied by a feast. The remains are carried in a funeral procession to the dead person's birthplace, where they are buried in the family's own cemetery. The funeral urn is placed in a vertical position with the narrow neck of the jar protruding above ground to permit the free entry and exit of the spirit and to allow the remains of other members of the family to be added from time to time. A cactus hedge surrounds the cemetery, and in wet weather half a calabash is placed over the opening of each jar to keep out the rain. Whenever two relatives of a recently deceased person meet, they bow to the ground, shouting and groaning, for several minutes. (For a slightly different account of the burial of a rich man, see Simons, 1885, p. 792.)

751 If a person is stricken with smallpox the whole tribe moves away, only
766 the family of the sick person remaining. When the death occurs they bury the body below the floor and burn the hut over the grave.